

See General Vol. "Instructions to Missionaries"
Part II - W. Indies

LETTER OF INSTRUCTIONS
TO
Missionaries in the West Indies.

LETTER OF INSTRUCTIONS
FROM
THE MISSION DEPARTMENT
OF
THE ELDERS' CONFERENCE
OF THE
Church of the United Brethren.
TO THE
MISSIONARIES IN THE WEST INDIES.

DEAR BRETHREN,

WHEN our Lord Jesus Christ sent forth His disciples, after His resurrection, He commanded them, saying: "Go ye into all the world, and preach the Gospel to every creature."—(Mark xvi. 15.)

Obedient to this command, and urged on by tender love for the perishing heathen, our first Brethren went out to the *West Indies* in the year 1732, not long after they had found a new home at Herrnhut. Many others have followed their noble example, and in the course of time Missions of our Church have been established in eight of the West India Islands, which the Lord has owned and blessed.

It is no small thing to serve aright a congregation gathered from among the *heathen*: to watch over the flock after the example of the “Chief Shepherd;” to “make it lie down in green pastures and lead it beside the still waters;” to nurse the sick; to heal the bruised, to seek the lost, to reclaim the straying; in short, to deal with immortal souls, that “have been redeemed with the precious blood of Christ.”

With the view of aiding and encouraging you in this great and responsible work, we put these instructions into your hands, which have been drawn up in accordance with a resolution of the Missionary Conference held at St. Thomas, from June 15 to 25, 1863. (See Report, Chap. vii. § 3.)

They will point out to you—

I. *Your Duties as Missionaries of the Brethren's Church.*

II. *The principles, which are to animate and guide you in the performance of the same.*

Notice then:—

I.—YOUR DUTIES AS MISSIONARIES OF THE BRETHREN'S CHURCH.

§ 1. PREACHING THE GOSPEL.

Your first and great duty is: *to preach the Gospel*, in all its fulness, freeness and extent.

As “messengers of the Cross” you go forth with the Apostle's holy determination “not to know anything among men, save Jesus Christ and Him crucified.”—(1 Cor. ii. 2.)

The Lord has been pleased to bestow upon the renewed Brethren's Church the precious jewel of a clear and heartfelt perception of the "*doctrine of the Cross*," i. e. of salvation by *grace*, and not of works, through faith in the merits of the life, sufferings, and death of our Lord and Saviour Jesus Christ.

To make known this alone saving truth will henceforth be both your sacred duty and blessed privilege. You are not sent forth, as were the prophets of the old Covenant, to proclaim the stern message of wrath; but like the apostles of the new Covenant, to preach the *Gospel of peace*, "the good tidings of great joy," that "Jesus Christ came into the world to save sinners." The "law worketh wrath," (Rom. iv. 15); it is apt to kindle the corrupt enmity of our heart, but the Gospel touches the tenderest chords of nature in our breasts. It disarms the sinner of his natural enmity against God, and constrains him to receive Jesus as his Saviour, Lord and King. Whilst you will, therefore, not neglect preaching the *Law*, "for the law is good, if a man use it lawfully," (1 Tim. i. 8,) the great and constant theme of your discourses and the end of all your preaching will be *Christ crucified*, "who of God is made unto us wisdom and righteousness, and sanctification and redemption." (1 Cor. i. 30.)

We do not intend giving you any special instructions as to the time *when*, and the places *where*, you are to preach the Gospel. We would just give you a few hints as to the manner *how*, and the people to *whom* you ought to proclaim it.

When imparting spiritual instruction to your hearers, study, first of all, *plainness and simplicity*. Endeavour to place your ideas in the clearest light, to employ only

such words as will be easily understood, and to draw your illustrations from such objects of nature or art as are most familiar to them. You will find this to be no easy task, but if you do not shun the labour, you will be richly rewarded by the marked attention of your hearers, and the evident benefit they will derive from your preaching.

And, secondly, in all your discourses we would recommend you to be *short*. Though your people professedly are fond of long meetings, it remains true, that they are, like vessels of small dimensions, easily filled. Their sitting out long sermons without any apparent sign of weariness, is only a proof, that much of what the minister says, is wholly lost upon them through want of attention. But whilst we recommend you to be short, we would also exhort you to be frequent in your ministrations, in order to firmly impress the truths of the Gospel upon their hearts and minds to the saving of their souls.

As to the people to whom you are to minister, you will consider, first of all, the spiritual wants of the souls under your *immediate* care. The "Candidates'" and the "Congregation" meetings will afford you welcome opportunities for instructing the younger members of your flock, and building up the older ones in their most holy faith, and at the same time, making both old and young acquainted with the history and principles of our beloved Church. But, secondly, do not forget, that there are *perishing sinners* living around you, some of whom you may be privileged to lead to Christ. The "meetings at outposts" may prove blessed means for reaching the hearts and consciences of such as will not come to church, but will frequently attend those meetings, held at their very doors.

§ 2. PASTORAL VISITS.

Pastoral visits at the homes of your people form a second part of your duties, and an important one.

There are the *sick*, who long for your spiritual comfort and advice, and to whom you may administer it for the last time, if their sickness be unto death. We beseech you, not to delay your visit, when you are sent for.

There are the *old* and *infirm*, who but for your visiting them, may be left without spiritual food, and who need it so much. Your people, as a rule, not having learnt to meditate, are unable to “inwardly digest” former food, and, therefore, require frequent new supplies, lest their souls be starved.

Again, there are the *careless*, who need looking after, lest they be altogether lost to the church.

Last, but not least, are the *Helpers* of the several “districts,” who will always be happy to see their Minister, and from whom he may obtain information that will be very useful to him in his rounds of visiting.

There is hardly anything that will make a congregation so much attached to their labourer as faithful and affectionate pastoral visits, which, at the same time, bring the people to Church on Sunday and give the Minister subject-matter for his sermon. We cannot but very strongly urge upon you the duty of pastoral visiting.

§ 3. SPEAKINGS.

Our “*Speakings*” at *stated times* are a third means of benefiting your people, and one peculiar to the Brethren’s Church.

We are fully aware, that they are not what they have

been and ought to be—private conversations with individuals. But we are persuaded, that, even imperfect as they are, they are still productive of much good, when held in the true Moravian way, which implies, that “the Missionaries’ wives take their respective share of this particular duty, thus endeavouring to exercise that salutary influence on their own sex, peculiar to a well directed female agency.” (See Report of the St. Thomas Conference, Chap. vii. § 6.)

To the *Missionary* they present a welcome opportunity of becoming acquainted with the individual members of his flock, and of addressing to them “a word in season,” whilst they bring home to his mind with peculiar force, his sacred obligation of caring for each individual soul. To the *members*, on the other hand, the speakings impart the comforting conviction, that they are individually cared for, and that they have a friend to whom they may unbosom their souls. Believing, that the “abundant entrance” the Lord has given us among the black people, both in the West Indies and in Surinam, has been chiefly owing to this individual care for their souls, we would earnestly beseech you, faithfully to adhere to the practice of giving speakings at stated times, in spite of the imperfections inseparable from it, and notwithstanding the fatigue of body and mind it entails.

§ 4. SPECIAL MEETINGS.

a. INSTRUCTION CLASSES.

It is your duty to *hold special classes for those who desire to be advanced in church privileges.*

There are the *Candidates for Baptism* or for *Reception*

into the Church, and those for *Admission* to the *Holy Communion*. It is advisable to have separate classes for the former and for the latter. Both are to be taught the doctrines of our most holy faith, as set forth in our "Summary of Christian Doctrine;" but the former ought, at the same time, to be made acquainted with the history and constitution of our Church.

These Classes are formed, as occasion requires, of such as give evidence of piety and have expressed a wish to be advanced into higher church privileges. They must, however, first be approved by their respective Helpers, to whom their names are mentioned at the regular "Helpers' Meeting." The classes are held on a fixed day in the week, and continued for about three or four months.

The Reception or Confirmation takes place on a Sunday in the "congregation meeting," in accordance with the form in use in the respective Missions.

In some Missions imported heathen *Africans* or *Coolies* will occasionally present themselves for *Adult Baptism*.

These must first attend the church and the Candidates' speaking for some time, in order that the Missionary may get acquainted with the state of their heart, and that they themselves may learn to know our customs and rules. If they give evidence of a change of heart, they may be taken into the special instruction class, and be baptized in due time. After having received the sacrament of Holy Baptism, they are considered fit for admission to the Lord's Supper, and will be allowed to partake of it at the next opportunity.

b. HELPERS' MEETINGS.

The "*Helpers' Meetings*" are held at stated times, generally once in eight weeks, for the purpose of transacting church-business. The Missionary submits to them the names of Candidates for reception or confirmation, and of such as come under church-discipline, makes inquiries after careless members &c. &c., and calls upon them to bring forward any matter they may have to communicate. Once a year he also lays before them statements of the pecuniary affairs of the congregation, such as the disbursement of the Poors' Cash, the amounts of the church collections, congregation cash, and missionary contributions. At these Helpers' Meetings all such disputes are settled, as could not be disposed of by the respective Helpers of the districts.

You cannot be too particular in the selection of Brethren or Sisters for the office of a Helper. You ought never to appoint Helpers without obtaining the aid and advice of your fellow labourers in the conference, or at least of those already in office. Neither can you be too careful in seeking to maintain the bond of union, in the spirit of brotherly love, with these your valuable assistants, without whose aid you will never be able to "rule well." May you, by the grace of God, be enabled to bestow upon them the same faithful care and prayerful attention, which the elders at Ephesus enjoyed at the hands of the Apostle Paul, who could declare unto them at parting: "Ye know, after what manner I have been with you at all seasons, serving the Lord with all humility of mind and with many tears; and how I kept back nothing that was profitable unto you. For I have not

shunned to declare unto you all the counsel of God.”—
(Acts xx. 18—20, 27.)

§ 5. CHURCH DISCIPLINE.

The administration of church discipline will also be your duty, and a painful one indeed. You must not, however, be surprised or even discouraged, if you should be more frequently called upon to exercise it than Ministers are at home, for you must consider what sore temptations your people are exposed to, and how weak they are, upon the whole, to resist them. May you seek for grace to administer it in the spirit of your Master, who, whilst he denounced the proud and hypocritical Pharisees, spoke to the penitent woman and said: “Neither do I condemn thee; go and sin no more.” (John viii. 11.) The object of all church discipline is, to lead the offender to repentance, and to vindicate the honour of the Church of Christ. There are two degrees of church discipline: *suspension* from church privileges, and *exclusion* from the church. The former is administered for minor offences, the latter for graver ones, by which public offence has been given. Such cases are mentioned in a congregation meeting, and the excluded person is recommended to the prayers of the church.

Your duty will be very plain in all such cases of public scandal, but there will be other cases, where you will need much wisdom, lest you do harm, either by too much leniency, or too great severity. That wisdom will be given you, if “you ask it of God, that giveth to all men liberally and upbraideth not.” (James i. 5.) We would advise you to consult in all cases of church-discipline, the opinions of your Helpers, who will frequently know the

respective persons better than yourself. Where practicable, the consent of the Mission Conference is to be obtained.

Though the excluded cease to be members of the church, they ought still to remain the objects of your tender solicitude and pastoral intercession. Like the Good Shepherd you ought to follow them even into the wilderness, if, by any means, you may win them back for Christ. Proposals for re-admission are also brought before the Helpers' meeting first, and those Candidates, who are approved, are presented to the Church in a congregation meeting. In some Missions it is customary to sing for them a benedictory verse. Public absolution is in no case to be administered to them, as this would be quite contrary to the spirit of our Church, and might lead to serious abuses.

§ 6. EDUCATION OF THE YOUNG.

The care for the education of the young will form a very important branch of your work as a Missionary of the Brethren's Church, which, from its earliest days, has bestowed particular attention upon the lambs of the fold. Though we are persuaded that your heart will naturally flow forth in love to the children of your congregation, we desire to place before you some motives, which may lead you to embrace them with peculiar interest.

First of all, consider the example of Him, who, in all things, ought to be your great exemplar. Can you see Him "take up little children in His arms, put His hands upon them and bless them"? Can you hear Him say, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God," and remain

indifferent to the spiritual well-being of the lambs of your fold?

Again : Consider what powerful influence you may exercise upon the hearts of the *parents* through the instrumentality of their children. It is a well-known fact, that parents, who had long remained indifferent to the direct appeals of the servant of God, have, at last, been indirectly won for Christ through their children appealing to their hearts and consciences either by word or example. Besides, there is hardly anything that will win the love of the parents so much, as when they see the Minister loving, and bestowing affectionate care upon, their children.

Your influence upon the young will be both of a direct and an indirect kind. The former you will exercise when you keep the religious instruction class in the Day-School, or the Children's Meeting, or "Lesson" in the Sunday-School, or when you otherwise speak "a word in season" to the young, as you will have opportunity. The latter will be felt through the instrumentality of your *Teachers*. It is, therefore, of the greatest importance, that you should have the right men as Teachers, and that you should skilfully direct and faithfully superintend their efforts for the mental and spiritual improvement of the rising generation.

a. DAY-SCHOOL TEACHERS.

Your *Day-School Teachers* will be, with few exceptions, men or women who have passed through one of our Training-Institutions, and who, therefore, may be expected to know how to teach and manage a school. They will, however, still require a good deal of direction or en-

couragement, lest they adopt a wrong method, or grow weary in well-doing, when they think that they labour in vain. It will be your duty, as frequently as possible, to visit their schools, and besides to give them private advice and instruction. Let it always be your faithful endeavour to treat your Teachers with confidence and respect, and, by so doing, to win their love and esteem. Whilst you may bring to bear upon them the power of your mental and moral superiority, never let them feel the weight of your superiority of office. May you have grace given you, to acknowledge and appreciate the talents the Lord has endowed them with, without being either jealous or disheartened. Make it a practice, never to rebuke or find fault with a teacher before his pupils, but to speak with him privately.

b. SUNDAY-SCHOOL TEACHERS.

Your *Sunday*-School Teachers being, for the greater part, lay members of your congregation, who have had no further education beyond what our Day-Schools afford, it is absolutely necessary that you should carefully prepare them for their duties on the Sabbath. For this purpose the "Teachers' Meeting" is kept on some week-day, at which the lesson for the coming Sunday is carefully gone through, and otherwise useful instruction imparted to them. You cannot be too particular in selecting your Sunday-School Teachers, lest by the fall of one backslider the work of many faithful teachers be marred, and many "little ones be offended." Never prefer a clever man to a pious one, but, in every case, let piety be the main thing you look for. For the chief object of the Sunday-School is to bring souls to Christ, and

“how can the blind lead the blind?” Always treat your Sunday-School Teachers with brotherly confidence and affectionate regard; bear with their deficiencies, and patiently try to remedy them. If you work with them in harmony and love, you will have a band of faithful fellow-labourers, whose influence for good will be felt among young and old.

§ 7. THE RAISING OF A NATIVE AGENCY.

Closely connected with your labours for the young will be *your efforts towards raising a native ministry*.

You will understand, that, in course of time, every Mission must become *self-sustaining*, i.e. raise its own native agency. Our West India Missions having been served by European labourers for upwards of a century, we may reasonably expect, that by this time they could dispense with foreign aid. But, alas! how small is yet the number of native ministers! We do not stop to inquire how to account for this deficiency, but would most earnestly beseech you to do all that lies in your power to remedy it. It is from among the *Teachers* that those men must be selected who, in God's providence, are to be the future labourers of our West India congregations. Hence springs another most powerful motive for you to bestow the greatest possible care and attention upon your Teachers in guiding their private studies, correcting the essays and sermons they write under your direction, and pointing out to them the faults and deficiencies of their public addresses. But, whilst doing so, be careful lest you inspire any with the hope that, as a matter of course, they will become Ministers of the Gospel in days to come. Rather point out to them, how much is required to qualify

a man for such a responsible post, and how, on the other hand, they may disqualify themselves by impropriety of conduct or by choosing an unsuitable partner for life. May you not be discouraged, if, in some cases, your efforts should not be productive of such results as you had expected, or even seem to be altogether lost, but “be steadfast, unmovable, always abounding in the work of the Lord, for as much as you know that your labour is not in vain in the Lord.”

§ 8. EFFORTS TOWARDS SELF-SUPPORT.

Another object which you ought to keep in view and labour for is *the self-support of your Mission*.

There are three ways of supporting a Mission, viz. :

1. By *supplies from home*.
2. By *commerce or trades*, carried on by the Missionaries.
3. By the *contributions* of the *Mission churches*.

It is the last named which we understand by the term *self-support*.

In connection with this subject, we would beg you always to bear in mind that we are “United Brethren.” Our principle is, that all the congregations, in each respective Island, form one body, and that, consequently, it is the duty of the stronger members to support the weaker ones. We cannot expect to see some of the smaller congregations self-supporting when thrown upon their own resources, nor could we allow the rich income of the larger ones to be spent for the exclusive benefit of those favoured stations.

You are to labour for this highly desirable end by constantly inculcating upon your members the scriptural

duty of supporting a Gospel ministry on Gospel principles.

This *duty* is plainly laid down by the apostle Paul in 1 Cor. ix. 14: "Even so hath the Lord ordained, that they which preach the Gospel, *should live of the Gospel*" (read vers. 7—14).

The *principle* you find in Matt. x. 10, where our Saviour says: "*Freely* ye have received, *freely* give!" This is the true *Gospel* principle. The question of Peter, "What shall we have therefore?" was legal, and sprang from a heart which had not yet fully passed through into the perfect law of liberty. If you work this legal principle, and appeal to the selfishness of the natural heart, you may meet with much success *at first*, but it will not be lasting, because its foundation is unsound. But if you faithfully and unremittingly seek to impress upon the hearts of your people their sacred obligations to Him, who loved them *first* and gave Himself for them: if you shew them how much they *have* received as a *free* gift of grace, and how much they, therefore, owe to your Lord and theirs, you will not fail to see their liberality increasing and finally abounding in good works, which will be the sweet fruits of love and gratitude.

In order to aid your people in making their contributions regular and systematic, you will do well to direct their attention to 1 Cor. xvi. 2, and, on the strength of the apostle's injunction laid down there, enjoin upon them the regular practice of laying by *every week* a certain portion of their earnings, say one tenth.

§ 9. THE CARE OF THE POOR.

The care of the Poor will form another part of your pastoral duties.

Such there will be in every congregation, and it is the duty of the members to provide for them according to their ability. There have been different modes adopted in the several Missions of raising the poor's cash. In whatever way collected, the funds will be under your administration. You will require a good deal of prudence and caution, lest you support the undeserving at the expense of such as are really in need, or lest you encourage idleness. Your Helpers will enable you to find out, who are the poor indeed, if you ask them collectively. You will do well to follow the directions laid down by the apostle in 1 Tim. v. 1—16. We would advise you not to make it a practice to give alms to the poor and infirm, when you visit them in their homes; lest the expectation of the pecuniary aid detract their attention from the Word of God you read to them. You had better send them regular weekly allowances through the hands of their Helpers. We would also advise you to lay an annual or quarterly account of the distribution of the poor's cash before your Helpers, or Committee Members.

§ 10. MISSION CONFERENCES.

It will be your duty, or rather your privilege, *to attend the Mission Conferences*, which are held at stated times.

The object of these Conferences is to deliberate and decide on matters relating to the welfare of the Mission in the Island. Minutes are kept of the proceedings. All

the Brethren are expected to attend, unless prevented by some adequate cause.

When stating your opinion in Conference, do it always in the spirit of Christian humility and meekness. Avoid making long speeches, as well as engaging in private conversation with your neighbour, whilst a discussion is going on. Let it be your faithful endeavour to manifest the same interest in the concerns of your Brethren, as you would in those of your own Station, and to advance the general cause even at your own personal sacrifice. These Conferences will also be welcome opportunities to you for meeting with dear fellow-labourers, and having your hands strengthened and your soul refreshed by them. (Prov. xxvii. 17.)

In the larger Islands Helpers' Conferences have been established, which appoint the Brethren and Sisters to their respective Stations, and have the general oversight of the Mission. May you have grace given you cheerfully to follow its calls, for the Lord's sake, whilst you love and esteem its members as dear fellow-labourers. In cases of dispute, you will have the right of appeal to the Helpers' Conference, which will endeavour to settle the matter, and, if unable to do so, will refer it to the Unity's Elders' Conference for its final decision.

§ 11. DUTIES TOWARDS THE MISSION-BOARD.

We would next direct your attention to the duties *you owe to the Mission-Board.*

It is of great importance for the prosperity of the work, that the Mission-Board be well informed on the internal and external condition of each Mission. To this end the Superintendents and Wardens of the several Missions

carry on a regular correspondence with the Brethren of the Mission Department of the Unity's Elders' Conference. But beside this—

a. Every Brother in the service is expected to *write at least once a year* to the Unity's Elders' Conference, and to forward through the Superintendent a Report and numerical Returns of Congregation and Schools. In your letters you will make it a point, we trust, to be both candid and confidential towards your Correspondent, knowing that neither will your candour be disapproved nor your confidence put to shame. Taking a paternal interest in you and in your work, the Mission-Board desires to learn from your letters, both how *you* are, in a temporal and spiritual point of view, and what success has attended your *labour* under the blessing of the Lord. We do *not* expect you to send us only favourable accounts. If you tell us also of your trials and discouragements, we shall be the better able to sympathise with, and to pray for, you. Any suggestions you may have to offer will be received in a brotherly spirit, and meet with due consideration, if stated in humility. Be very careful, lest you bring an unfounded accusation against any of your fellow-labourers, and, in all such cases, observe the rule laid down by our Saviour. (Matt. xviii. 15—17.)

b. You are expected to *keep a Diary*, in which you enter all important occurrences connected with your Station. Great things often spring from small sources. The entries you make will not only be interesting, but also profitable to your successor, by enabling him to judge present cases from past occurrences. We would, therefore, strongly urge upon you to keep your Diary with care, so that it may present a faithful record of the work carried on at

your Station, of your cares and sorrows, your joys and encouragements, and, above all, of the Lord's mercy and faithfulness to you and the people entrusted to your care.

c. Be faithful and punctual in making your *entries in the Church-book* at your Station, whether they relate to Births and Baptisms, Receptions, Confirmations, Marriages, or Deaths. All entries are to be made in your own handwriting. If a Brother from another Station is obliged to make them, let him sign his name. An extract from the Church-book of the births, baptisms, marriages, and deaths occurring in the *Mission* family is to be sent annually to the Unity's Elders' Conference through the hands of the Superintendent, as well as the annual statement of the income and expenses of your Station, with your *signature*, through those of the Warden.

§ 12. DUTIES TOWARDS YOUR NEIGHBOURS.

We would still say a few words about *the duties you owe to your neighbours*.

If they are *Missionaries* of other denominations, "endeavour to keep the unity of the Spirit in the bond of peace." "Love them as brethren, and esteem them very highly in love for their work's sake." Let it be your delight to embrace the opportunities that will offer for meeting them on Missionary or Bible platforms. Whilst you respect their private views, faithfully maintain *your* principles, as members of the Brethren's Church. "Rejoice with them that do rejoice and weep with them that weep." Ever guard against proselyting, but if members of other churches are led by change of residence or by marriage to seek fellowship with us, receive them, yet not without a letter of recommendation from their Minister.

If your neighbours are *colonists*, observe the apostolic rule: "If it be possible, as much as lieth in you, live peaceably with all men." (Rom. xii. 18.) Whilst you will be careful not to form an intimate acquaintance with the ungodly, you will withdraw from none in time of distress, and endeavour to benefit all in a spiritual point of view. If any of them should seek for admission into our Church, you will receive them in the ordinary way, without respect of persons.

In your relation to the *authorities*, you will feel it your duty both to shew loyalty yourself, and to exhort your people to be "subject to the higher powers, not only for wrath, but also for conscience" (Rom. xiii. 1—7), and to "lead a quiet and peaceable life in all godliness and honesty" (1 Tim. ii. 2), "that the name of God, and His doctrine be not blasphemed." (1 Tim. vi. 1.)

Finally, may you and your people, by the grace of God, be able to fulfil the Apostle's exhortation: "Owe no man anything but to love one another; for he that loveth another hath fulfilled the law." (Rom. xiii. 8.)

Notice:—

II.—THE PRINCIPLES WHICH ARE TO ANIMATE AND GUIDE YOU IN THE PERFORMANCE OF YOUR DUTIES.

"Take this child and nurse it for me, and I will give thee thy wages." So the daughter of Pharaoh spoke to the mother of Moses, and "the woman took the child and nursed it." (Exod. ii. 9.) Her wages she did undoubtedly receive, but it was not these, but a mother's *love*,

which made her attend with a mother's *care* to the dear boy she had borne.

In like manner every faithful Missionary will receive his "reward" (1 Cor. iii. 14), but it is not the reward he labours for. No; there dwell in his heart higher principles, which God implanted there by His Holy Spirit, when He called him to be His own, and which animate him to be diligent in business and fervent in spirit, whilst serving the Lord.

There are *three* great principles to which we would direct your attention.

§ 1. GRATITUDE TO THE SAVIOUR.

The first and greatest is : *Gratitude to the Saviour.*

It was this principle which filled the soul of the venerable Founder of our Missions, Count Zinzendorf, after he had beheld the "Man of sorrows" crowned with thorns, and listened to His appeal: "This I did for thee; what doest thou for me?" and which caused him to go forth with the message of love, not only to his fellow-Christians at home, but also to the poor heathen abroad, in order "to win souls for the Lamb."

And must not the same principle be uppermost in your breast, when you remember what Jesus has done for *your* soul? How He loved you and gave Himself for you, that He might redeem you from death and hell? How faithfully He sought you, when you were yet a wandering sheep; how joyfully He took you upon His shoulders and brought you to His fold? How patiently He has been teaching you in that fold, by His Word and by His Spirit, and thus preparing you for His service? Yes; and when you call to mind, how all these were *free* acts

of sovereign mercy on His part, without any worth or merit on yours? “*Freely ye have received, freely give!*” Being animated by this most powerful principle, how *fervent* will be your *preaching*, how *self-forgetting* your *labour*, how *humble* your *service*.

Knowing, that the Saviour yearns after the salvation of your hearers as much as He did after yours, and that “He shall see of the travail of His soul and be satisfied,” (Isa. liii. 11,) can you be otherwise than fervent in spirit, when proclaiming the dying love of Jesus and inviting your perishing fellow-sinners to come and “take of the water of life freely?”

Again knowing, that your Master “took upon Himself the form of a servant, humbled Himself and became obedient unto death, even the death of the cross,” and that He did it all from love to your soul, can you feel otherwise than ready to ‘spend and be spent’ “for Christ?” Will you account any labour too great, any employment too mean, any sacrifice too costly, which may promote His glory and the salvation of immortal souls?

Lastly knowing, that all you have and all you are, is a free gift of sovereign mercy from Him, who deigns to employ you in His service; and that “neither he that planteth is anything, neither he that watereth, but God that giveth the increase,” (1 Cor. iii. 7,) you will not be elated, if the Lord crowns your labours with success, but you will say with the Psalmist: “Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth’s sake.” (Ps. cxv. 1.)

§ 2. COMPASSION FOR IMMORTAL SOULS.

A second principle is: *tender compassion for immortal souls.*

Think of the value of an immortal soul. Do you wish to learn it, go to the *cross*. What an incalculable value must Jesus have set upon the souls of men, when to save them from perdition He shed His own most precious blood?

Again, think of the multitudes living around you, who are still without God, without Christ, and without hope in this world? Think, what misery they now feel, and what greater misery awaits them hereafter, if they are not saved!

Must not considerations such as these move your pity and cause your bowels to yearn with tender compassion towards the perishing people around you. And being animated by this tender solicitude, you will not fail to be *faithful in seeking the lost, patient in tending those that have been found, and constant in your intercession for all.*

Ah! dear Brethren, it requires great faithfulness in seeking the lost, for the wandering sheep have gone far astray. Many a weary walk will you take in vain; many an earnest call will be lost in the air; many a kind entreaty will be slighted. But tender love for their benighted souls will not allow you to give up your search, till you have found the poor sheep and brought it home with joy. Strong is the power of Satan in holding captive the souls of men, but stronger—we trust—will be your compassion for them, which will urge you forward, till you have snatched them out of his hands and brought them as trophies to Immanuel.

And as you have been faithful in seeking the lost, so you will be *patient in tending the sheep within the fold*.

If you have learnt to know your own heart, you will not be surprised or discouraged, if you meet with many trials and disappointments in your pastoral care of souls. How many are there in every congregation, who "run well for a season and then are hindered." Alas! and there are some whose progress is hardly anything more than a constant falling and rising again. What is to bear you up under such trials of your faith, such disappointments of your sweetest hopes, when you see the fairest flowers drooping and apparently ready to fade for ever. What will give you courage to labour on in hope, even though it seem to be against hope? What alone will preserve you from using harsh *legal* measures, which only tend to harden backsliders yet more? Nothing will but again tender love for the souls entrusted to your care, whom the Saviour bears with unspeakable long-suffering, and whom you may yet regain for Him, if you will but patiently persevere in tending them. O that you could say to your flock, what the apostle wrote to his beloved Thessalonians: "We were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us." (1 Thess. ii. 7, 8.)

Lastly, if this tender compassion for immortal souls fills your heart, it cannot but make you *constant in your intercessions for them*.

You see their misery, you know their danger, and you feel your insufficiency to rescue them from perdition. What are you to do but to go to the throne of grace, and

seek the help of that Spirit who alone can make "the dead bones live," and the living souls thrive and prosper? O might you join the prophet and say: "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." (Isa. lxii. 1.)

§ 3. CONSCIENTIOUS REGARD TO THE EXPECTATIONS OF THE CHURCH AND CONGREGATION.

A conscientious regard to the expectations of the Church that sends you, and the Congregation you are called to serve.

Consider the confidence the Church places in you, in sending you forth, as a soldier of the cross, to occupy a solitary outpost, where no eyes will be upon you but those of our Great Captain. Think also of the childlike confidence with which the members of your flock receive you, a perfect stranger, as a messenger of Christ for their salvation.

Again consider, what the Church expects of every Missionary she sends forth, which is nothing less than that, like the Apostle, you will be "ready to spend and be spent for Christ." Could *you* disappoint her hopes? Again, knowing that your congregation expects to receive at your hands the bread of life, could you feel content in offering her nothing but straw? O no! Your conscience will make you *diligent in your work, circumspect in your walk, and earnest in your prayers.*

You will enter the service with the burning desire to work for the Lord with all your strength. But you will at once meet with an enemy, that will sorely tempt

you to become "slothful in business." We refer to that lethargy of body and mind, which a tropical climate is so apt to induce. What is to bear you up, lest you fall a prey to the ensnaring influences of this subtle foe? What but the constant remembrance of the high and sacred expectations the Church at home entertains of your usefulness as a Missionary of the Cross, which will urge you on to maintain a constant struggle with the foe, however painful it may be. Thus you will not fail to be diligent both in your public ministrations and in your private studies. We take it for granted that you are deeply impressed with the fact, that the improvement of your mind is intimately connected with your usefulness as a Missionary, and that you are fully resolved to pursue the studies you have commenced at home. Allow us to remind you, that all your studies should have a bearing on your great work, the salvation of souls. We need not tell you, that you ought to make the Bible your chief study, following the advice of the apostle Paul, given to his son in the faith, Timothy: "Give attention to reading, to exhortation, to doctrine. Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all." (1 Tim. iv. 13—15.) As you will be diligent in your work, so you will also be *circumspect in your walk*.

Need we remind you how needful this is for you, who are like a city set on a hill, that cannot be hid; for you who are to be "the light of the world," "the salt of the earth," the exemplar of your flock? needful both for your own sakes and for the good of others, doubly needful in a land that "lieth in wickedness"?

There is a tendency in every thing human to find a

common level. If the standard of piety be low, how readily, alas ! the mind will sink down to it ! From this quarter you will be in peculiar danger, therefore “take heed unto thyself.”

You will require to be circumspect :

1st, In your intercourse with *men of the world*. Situated as you may be in a part of the world, where there are but few educated people, you may not be indisposed to associate with such as there are, and they, on the other hand, may be equally willing to associate with you for want of more congenial society. In your intercourse with such, you will require to be “wise as serpents, and harmless as doves,” lest you suffer loss in your own soul, lest you give offence to your people, and lest you deter from the kingdom of heaven those men of the world, whom you might have, otherwise, gained for Christ. For let us remind you, though you are called to serve the blacks, you have a mission to the whites also, who are your neighbours, and whom you ought not to pass by in the pharisaical pride of the priest.

2nd, In your intercourse *with your fellow-labourers*, lest you offend your Brother. Consider what the Church at home would say were she to learn, that those soldiers whom she had sent forth to fight the enemies of Christ, had fallen out in their own camp. Let it be your earnest resolution to do all in your power to avoid either giving or taking offence. To this end watch over your tempers ; address your Brethren in the language of gentleness, meekness, and charity, and vie with each other in mutual kind attentions and good offices, thus fulfilling the apostle’s injunction : “Be ye kindly affectionate one to another, with brotherly love, in honour preferring one another.” (Rom. xii. 10.)

But the more faithful you will be in these your endeavours to be both diligent in your work and circumspect in your walk, the more you will find that *your* strength is “not sufficient for these things.” And therefore you will also be *instant and earnest in your prayers* for Divine help. And being thus a constant suppliant at the door of mercy, you will learn to know the secret of the apostle Paul’s success, who said: “When I am weak, then am I strong,” (2 Cor. xii. 16), and who could add and say: “I can do all things through Christ, which strengtheneth me.” (Phil. iv. 13.)

Lastly, dear Brethren, whilst these powerful motives animate you in the performance of your sacred duties, you may take to yourself the sweet comfort of God’s holy Word, that “your labour will not be in vain in the Lord,” and that a reward of grace awaits you in the end. (1 Cor. xv. 38; 1 Cor. iii. 8; Matt. xxv. 23.)

Hoping that these Instructions, which have been dictated by love and paternal solicitude for your future usefulness, will be received by you in the spirit of meekness and love, we “commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.” (Acts xxii. 32.)

*The Members of the Mission Department
of the Unity’s Elders’ Conference.*

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